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"If You Let The People Know, They Can Act Intelligently"

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Conservative Report  
Hits Orthodox Heads

NEW YORK—The complete text of the report of the committee of the Rabbinical Assembly (Conservative) on its recent survey of religion in Israel, has been made available to the press and criticizes the present religious authority severely although in dignified terms.

(A press release NJP, Mar. 31 '50 was the only report released up to this time). Making the report are Rabbis Ben Zion Bokser, Maxwell M. Farber, Sanders Tofield, and Ralph Simpson.

The report clearly indicates that Judaism has been relegated to an unimportant place in Israel, and many times blames the intransigence of the religious leadership for the present state of affairs.

## COALITION WITH LABOR CRITICIZED

In particular the Conservative rabbis criticize the coalition of the Orthodox leadership with the Mapai in the present cabinet, pointing out that although concessions in favor of religion have been secured, a change in political lineup would endanger the whole arrangement. "If tomorrow," the report reads, "the Mapai takes over the government, the entire basis of the present arrangement would be undermined."

"They seem to feel that they can protect their cause through political organization," the report declares. "By controlling enough votes in the Knesset they seem to feel they will be able to promulgate laws in support of Torah."

The rabbis charged that this political maneuver is alienating the non-religious elements.

"The reduction of religion to a question of party politics has had and will continue to have some very detrimental consequences for the cause of religion. It has deepened the antagonism of the non-religious elements against it. The people in Israel are highly sensitive and intelligent and they will not be won back to religion through state action."

## DESCRIBE VISIT TO COLONIES

The report states clearly that "the dominant groups in the country are generally unfriendly to religion."

Describing their visit to Kiryat Anavim, which is associated with the right wing labor movement, the committee said that although Saturday is the official rest day and has a rich festive quality, there is no worship. On New Year and th Day of Atonement, the kibbutz generally omits work assignments, but the days are not officially commemorated.

At a children's village, Nizanim, the rabbis found that the orphaned children had all of the finest accommodations, but when they asked after the synagogue they were told that there was none. "Prayer is not part of the life of those children," the report declares. "These children are being restored to citizenship in Israel, but they are being alienated from their origins in Judaism."

## VISITS TO SYNAGOGUES DISAPPOINTING

Describing visits to the synagogues in Israel, the American rabbis said that although "the experience of worship in some of those synagogues is intense, and ecstatic, no word is spoken there to indicate relevance of our tradition as a source of guidance for our time." The synagogues are described as "housed in drab surroundings and decorum as poor."

Turning towards positive factors in the struggle for religion in Israel, the report pointed to the new immigration from North Africa and the Middle East, which is described as deeply religious, and then described at length the trends towards liberalizing practice in one Orthodox group, Hapoel Hamizrachi. This labor wing of the religious Zionists, the report described as indicating "creative religious spirit in action." The report then went on to describe changes in ritual introduced by some members of the Hapoel Hamizrachi from swimming on the Sabbath, men and women worshipping in a common dining room, milking cows, etc.

## RABBINATE A PROBLEM

The report says that the official rabbinat has often been a problem to these Hapoel Hamizrachi communities. Often questions on halakah (religious law) have gone unanswered or the answers proved unrealistic. The report said explicitly that, "They have often been forced to act without official authorizations from the rabbinic authorities in Jerusalem."

(Rabbi David Weingarten, a member of the national executive of the Hapoel Hamizrachi, replying to newspaper articles of the report, said that "the implication that there is any violation of the Sabbath in Hapoel Hamizrachi colonies is shameful, slanderous and unfair." N. J. P. May 12, 1950).

## LEADERSHIP FROM DIASPORA

The report also describes the Oved Hadati, headed by a Hebrew U. teacher, a small labor group which advocates reform of the Halakah.

Some indication of the thinking of the four rabbis may be found in the closing paragraph of the report which indicates that the diaspora may have to supply the direction for the development of religion in Israel. "Perhaps the diaspora will have to send an Ezra to lead in the great task of reconciling Israel to its heritage."

The report closes with the same thought:

"One thing is clear. Israel is not yet the great center of Judaism toward which we may look for guidance in our religious problem. Indeed, Israel must still be served before it can begin to serve us."

## Full Report Issued



RABBI BEN ZION BOKSER  
Not Relevant to Our Time

2800 Doctors,  
Need Specialists

JERUSALEM—There are now 2800 registered physicians in Israel, a census conducted by the Ministry of Health reveals. But there is a shortage of doctors up to the age of 40 to work in villages and settlements, and Israel also needs children's specialists, pathologists, bacteriologists and psychiatrists, the Ministry reported.

Of the total number of physicians, 540 are women; 19 are non-Jews, and 1,927 over 50 years of age.

NEW YORK—The shortage of religious articles in the reception centers and transit camps in Israel is so pressing that observant Jews have to wait their turn to don a pair of T'fillin, it was reported this week.

Arab League May End  
Over Annexation

CAIRO—The Arab League through its political committee has called a meeting for June 12 to decide whether to expel Jordan after calling Jordan's annexation of the Arab part of Palestine illegal. The meeting may affect the life of the league.

Egypt, Saudi Arabia and Lebanon voted to expel Jordan immediately. Iraq and Yemen, although they agreed that the annexation was a violation of an Arab League resolution of April 12, forbidding any league member to conclude a separate peace with that King Abdullah's annexation Israel.

U. S. Half-Indian Decides Cowboy's Life  
On Negev Plains Just What He Wants

TEL AVIV—A 24-year-old native of Texas has found the answer to the problems of discrimination created by his half-Indian parentage—he has become a cowboy on the plains of the Negev.

Blue-eyed Jessie Slade has an Indian mother and an Irish father and speaks a better Indian dialect than English.

The trip from Texas to Beersheba was made via military service, according to a correspondent for the South Africa Zionist RECORD. Slade was serving with the U.S. occupation army in western Germany where he met some Jewish soldiers who told him about Israel.

Slade said he felt a kinship with them immediately because while he was treated "all right," still he felt he was considered different because of his Indian blood. "In fact, I was treated as though I were a Jew."

After demobilization, Slade joined some of his buddies who went as volunteers to fight for Israel. He fought for a year in the Negev

campaign.

Slade said he had no intention of staying. He wanted to return to Texas and join his parents who are cattle breeders. But the wide open spaces of the Negev reminded him of home and he asked himself, "If I can breed cattle in Texas, why not here?"

He met another cowhand, this one from Missouri, who also had served in the Israel army and who had the same idea.

The partners have shed their army uniforms for a strictly-Israeli cowboy attire. This includes dark blue wide trousers, broad leather belts, multi-colored Mexican scarves and wide-brimmed Stetsons.

Other veterans joined them and the cattle-breeding group now totals 16 members who have set up a cooperative. They have been given an area of about 15,000 dunams in the southern plains near Beersheba. They hope to find underground wells for pasture.

Election Sure,  
But Browdy  
Gets Setback

## BULLETIN

BROOKLYN, N. Y.—Benjamin Browdy suffered his first political setback when the Brooklyn Zionist Region tabled a resolution endorsing his candidacy as president of the Zionist Organization of America. The vote was 42 to 29. The meeting of the executive council of the region had been called especially to vote on the Browdy resolution.

NEW YORK—It seemed to be all over but the shouting over the forthcoming election of President Benjamin Browdy to head the Zionist Organization with publication here of a statement released after the meeting of Zionist leaders (NJP May 5).

Merely publication of the names signed to the statement was enough to indicate the widespread backing for Mr. Browdy. Not only were the Silver forces behind Mr. Browdy's election, but the former Progressives were aligned with him too.

In answer to the "call," Mr. Browdy said he was ready to stand for re-election to the presidency of the Zionist Organization of America at the forthcoming annual convention in Chicago July 4.

In his statement of acceptance, Mr. Browdy, who was elected to the ZOA presidency by the National Administrative Council on March 19 to fill the unexpired term of the late president, Daniel Frisch, declared: "I have tried to do my very best for the ZOA. I promise, if elected, to continue these efforts in behalf of the Zionist Organization of America, the State of Israel, and American Jewry."

Among the signers of the call are former ZOA presidents Louis Lipsky and Dr. Israel Goldstein; national vice-presidents: Judge Henry Ellenbogen, of Pittsburgh; Joseph Goldberg, of Worcester; Rabbi Irving Miller, of New York; Ezra Shapiro, of Cleveland; Dewey D. Stone, of Brockton; and Milton J. Silberman, of Chicago; national honorary vice-presidents: Abraham Goldstein, of Hartford; Elihu D. Stone, of Boston; presidents of regions: Dr. Michael Luacer, of New England; Rev. Martin Adolph, of New Jersey; Max Bressler, of Chicago; I. S. Turover, of Washington, D.C.; Joseph W. Greenleaf, of Westchester; Rabbi I. Usher Kirshblum, of Long Island; David Moskowitz, of the Bronx; Jacques Torczyner, of Manhattan; national treasurer of the ZOA, Fred Monosson, of Boston; national associate treasurer, Louis A. Falk, of Jersey City; chairman of the Finance Committee, Paul Kaminsky; honorary General Counsel, Milton Pollack; Dr. Harris J. Levine, president of Jewish National Fund, and other distinguished leaders in their respective communities.

Collectives Reject  
Plea For Hired Labor

TEL AVIV—The largest organization of the kibbutz movement, the Kibbutz Hameuchad, has rejected the proposal of Prime Minister Ben Gurion, that hired labor be introduced into the collective colonies in order to absorb immigrants.

(One of the central theories of the collective movement is that each person shall work his own land in order to avoid exploitation).



# ADL Speech Cancellation Stirs Protests

## UNPRECEDENTED ACTION BARS JEWISH SPEAKER

### BULLETIN

NEW YORK—Reaction to the cancellation by the Anti-Defamation League of B'nai B'rith of the scheduled speech by Benjamin J. Buttenwieser, assistant to John J. McCloy, U.S. High Commissioner for Germany, was not slow in coming. McCloy, reached in Frankfurt, Germany said he was astounded and from Washington the State Department said it had seen the talk in advance and approved it.

The New York Times editorially criticized the ADL and said the agency should have allowed Mr. Buttenwieser to speak, then if it cared to do so, provide an answer to his talk.

In Chicago more severe criticism came from Brigadier General Julius Klein, a past commander of the Jewish War Vets of America. Declaring he was a member of the B'nai B'rith, Gen. Klein said the cancellation was a denial of free speech, and deplored the use of totalitarian tactics by the ADL.

### National Jewish Post

CHICAGO—Several hours before Benjamin J. Buttenwieser, assistant U.S. high commissioner for Germany, was to speak to the Anti-Defamation League of B'nai B'rith at its annual meeting here, he was told he had been removed from the program because of his views on denazification.

The address was to have been heard at the final session of the League's four day weekend meeting, attended by 1,000 delegates from fifteen states.

Cancellation of Buttenwieser's appearance was announced to him, and later to the press, by New York Supreme Court Justice Meier Steinbrink, national chairman of the League, speaking for the 35 national commissioners of the League.

The commissioners voted to cancel Buttenwieser's appearance after they had studied advance copies of his speech, "The Reorientation of Germany."

### JUSTIFIES RETURN OF NAZIS

"The speech revealed contents and proposals which can only be interpreted as an effort to justify the readmission of former Nazis to positions of importance in the economic, political, social and educational life in Germany," according to the official explanation released by the League.

Buttenwieser had returned to the United States last Friday and flew here from New York Sunday to address the Sunday meeting. He left soon after cancellation of his appearance, but not until he had released copies of his prepared address at a press conference in the Palmer House, where the ADL meeting was held.

Mr. Buttenwieser is a former president of the Federation of Jewish Philanthropies of New York and is a trustee of the American Jewish Committee, of the Baron de Hirsch Fund, of the National Urban League, of the 110th Street Community Center and of the Lenox Hill Hospital. He also has been a trustee of the National Jewish Welfare Board.

He resigned as a partner in Kuhn, Loeb & Co., to accept the post in Germany.

### WIFE IS LEHMAN'S NIECE

Buttenwieser's wife, Helen, a niece of Senator Lehman of New York, accompanied him here, and returned with him by plane to New York last Sunday.

The ADL's statement of explanation said that the "general tenor of the speech, whose keynote is, that 'nazism in Germany . . . has been destroyed, never to rise again,' is apologia for the limited job that has been done to denazify Germany."

The keynote referred to was in the following portion of the prepared speech:

"As to nazism in Germany, I think I can safely say that save for some fragments, it has been destroyed, never to rise again. I say this not merely by way of presenting what might be a popular report, but rather with deep conviction predicated upon careful observation during the time I have been in Germany."

### NAZISM DEFEATED IDEOLOGY

"I base this view, too, on the firm and reasoned belief that the German people who are admittedly intelligent, if not always sympathetic, will not again adopt an ideology or political pattern which caused them such costly defeat, privation and long-range deprivation. No people would re-establish a losing system; least of all pragmatists like the Germans."

"There are many who will challenge this view. There are many who will suggest that the U.S. policy toward the eradication of Nazism and measures to prevent its reappearance have been woefully weak. Let me say in all frankness, there are even some Germans who share this view, ill-founded and untenable thought I believe it to be."

Contending that Buttenwieser's viewpoint as expressed in the prepared speech, "gives aid and encouragement to those vicious elements in the 'new German nationalism' which Mr. Buttenwieser himself admits are emerging today," the ADL statement went on to say:

### CANNOT USE ADL PLATFORM

"Under these circumstances, the Anti-Defamation League . . . feels that such a message from Mr. Buttenwieser at this time will render a major disservice to the cause of true denazification and democratization of Germany. The Anti-Defamation League, whose work in strengthening the fabric of American democracy has been a matter of public record for 37 years, cannot permit itself to be used for such a purpose, lest it be construed as an endorsement of such views."

"It would be a stultification of the efforts to strengthen those democratic elements within Germany—now more than ever in need of American support—who alone can make Germany an effective ally of the west."

Buttenwieser's prepared speech explained that the official American objective in the reorientation of Germany, as part of our occupation, is to "help develop a democratic, anti-totalitarian Germany that will co-operate in maintaining peace and will be accepted back into, rather than remain an outcast from, the family of nations."

## Jewish Group Fears Nazis

NEW YORK (WNS)—A plea to devise and implement a program to destroy the revival of Nazism was made here this week to Secretary of State Dean Acheson and U. S. High Commissioner John J. McCloy by the Jewish Labor Committee, in a resolution adopted by its national executive board.

The 150-member board decried the re-emergence of anti-Semitic and neo-Nazi forces and the failure of the denazification program to squelch such programs in Germany. The committee further recommended that the U. S. government punish those responsible for spreading anti-Semitic theories, and that it establish a commission to inquire into the German situation.

### WINS \$1000 POETRY PRIZE

NEW YORK—Hyam Plutzik, instructor of English at the University of Rochester, is the winner of one of the fifteen prizes awarded by the National Institute of Arts and Letters for excellence in art, music and literature, it was announced here this week. The prize is one thousand dollars.

### of the West."

Further explaining his views on denazification, Buttenwieser in the prepared text had said:

"There are . . . Americans and Germans who feel that, in the face of the fiendish crimes committed under the Hitler regime, unparalleled in the annals of history, our measures were all too weak and compromising in ferreting out and punishing those who had any part in these barbaric ravages."

### SOME WANTED 'OPEN SEASON' ON NAZIS

"The extreme view of such people is that the most effective means of eradicating Nazism once and for all, and ensuring the permanent destruction of any possibility of its rebirth, would have been for the Occupation Forces, immediately upon their arrival in Germany, to have declared an 'open season' as it were."

"During this period, victims of Nazi persecution could have rendered rough justice by having those guilty of criminal excesses hanged by a sort of mob rule. I repeat, this is the extremist view."

"I submit, however, that this would merely have been allowing the predatory law of the jungle to prevail. The only difference that I can see between this type of mob rule and what transpired under the Nazis is that the injustice would have been under occupation rather than Nazi aegis."

"I think the mere statement of the program suggested by such extremists carries with it its very rejection by any reasonable or reasoning people."

### SAYS NOT ALL FORMER NAZIS DEVILS

Elaborating on his views upon the role of former Nazis in the new Germany, Buttenwieser said in his prepared speech:

"Of course there are former Nazis in many public positions in Germany. Many are school teachers, mail carriers, policemen. Some occupy higher positions. Many businessmen, holding important posts, were former members of the Nazi party."

"Let us keep in mind, however, that though these people were certainly not heroes, not all of them were devils. The time has come to permit them to show that they have learned a lesson, that they will be loyal members of the developing German democratic state."

"It is neither possible nor desirable to try to keep 7,000,000 former party members—and with their dependents, probably 25,000,000 people—outside the community or outcasts from it."

### WOULD TAKE EX-NAZIS BACK

Urging that Nazis who were acquitted or punished had a right to return to public life, Buttenwieser said in the text which he released:

"It is a fundamental concept that once the guilty have served whatever sentence has been meted out to them by duly constituted authority, justice and ethics require that the penitent be received back into the fold of society and be permitted to function as an accepted member of his community."

"Predicated on this concept, I submit that it is proper to have former Nazis, who have been tried and either acquitted or found guilty and served their sentences, function wherever their skills and ability permit."

### AGAINST ATMOSPHERE OF REVENGE

"Some may urge that 'there is a higher law than the Constitution.' I agree that there is; but it should not be invoked in the spirit demanding greater punishment through individual or collective opinion than is meted out by properly established legal procedures."

"There is a further and even more far-reaching consideration which underlies my conviction on this point. Punishment—and debasement from earning a livelihood certainly represents punishment—or discrimination over and beyond what was stipulated by legal procedures would seem to me to create an atmosphere of revenge in which people could not reform themselves."

## Steinbrink Hits Use Of Hearsay For Due Process Of Law

By EDWARD EULENBERG

CHICAGO—Traitors and subversive persons should be punished by due process of law, it was urged here by New York Supreme Court Justice Meier Steinbrink, national Anti-Defamation League chairman. He spoke at a dinner meeting of the League's 37th annual meeting, during which he was re-elected to his fifth term as chairman.

### ADL Meet Picketed; Ask Release of Dennis

CHICAGO—When U.S. Attorney General J. Howard McGrath spoke before the Anti-Defamation League's annual meeting here, which presented him with the group's "America's Democratic Legacy" award, an embarrassing situation developed as 200 pickets marched around the Palmer House carrying placards addressed to the meeting's guest of honor.

The signs demanded the release of Eugene Dennis, Communist leader, from prison.

The pickets paraded for about half an hour before McGrath arrived. Police reported that the picketing was orderly.

### ELATH TO ST. JAMES

TEL AVIV (WNS) — Eliahu Elath, Israel Ambassador to the United States, has been named Minister to Britain as successor to the late Dr. Mordecai Eliash, it was officially reported here.

Justice Steinbrink warned that the use of rumor and hearsay—in dealing with Communists may destroy safeguards against defamation and character assassination. Such tactics, he said, smear every worthwhile social advance as "a Communist plot, cooked up in the Kremlin."

**Renegades Exploiting Threat**  
He charged that the threat of Communism in the United States is being exploited by the "renegades, informers and recent mendacious converts to democracy who are incubating fear and a creeping paralysis which, if not checked will throttle every decent American voice and every liberal trend."

American democracy is being threatened, he said, by the increasing emphasis on the "doctrines of guilt by association and 'innocence by repudiation.'"

### ADL Rejected Red Support

This latter doctrine he described as "the hysterical technique of denouncing anything, however good, however worthy, that anyone without the slightest justification can smear as Communist."

The jurist said that the ADL has consistently rejected what he termed the "phony support" of Communists in campaigns against intolerance.

"We know," he said, "that the Communists do not honestly believe in basic civil rights."

Other officers elected were: vice-chairmen, Edmund Waterman, New York, Harold Lachman, Chicago, and Jefferson E. Peyer, San Francisco; executive vice-chairman, Richard E. Gustaf, Chicago; treasurer, Jacob Alkon, New York; secretary and national director, Benjamin R. Epstein, New York.

The following honorary vice-chairmen also were elected: Barney Balaban, Phillip W. Haber, A. C. Horn and Senator Herbert H. Lehman, all of New York; A. G. Ballenger, Chicago; Charles W. Morris, Louisville; Donald Oberdorfer, Atlanta; and Judge A. K. Cohen, Boston.

### B B Rushes Funds For Flood Victims

WASHINGTON, D. C.—Within a few hours after receiving desperate calls for help from B'nai B'rith leaders in Winnipeg, Manitoba, where river floods have made thousands of persons homeless, the Supreme Lodge of B'nai B'rith here wired relief funds to its branch in the Canadian city.

The Winnipeg lodge cared for 250 of the homeless evacuees of all faiths at the B'nai B'rith Fresh Air Summer Camp near Winnipeg. They are being housed and fed with B'nai B'rith funds.

Only 1,358 immigrants from North and South America came to Israel in 1949.

### GREETINGS KENTON

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# Rabbis Reject Flag Change

**National Jewish Post**  
NEW YORK—The first Jewish organization to reject any change in the Jewish flag they are now using, even if Israel has officially adopted that flag, became the Rabbinical Council of America (Orthodox) when its executive committee declared that it was "not ready at present to approve any changes in the traditional Jewish flag."

The stand was taken in reply to a request from Rabbi Solomon B. Freehof, of Pittsburgh, chairman of the Division of Religious Activities of the National Jewish Welfare Board.

**Just Don't Display Flag**  
Explaining their view, the Rabbinical Council, in a letter to Dr. Freehof over the signature of Rabbi Israel Tabak, president, declared that "people who have conscience-qualms about displaying the flag in their synagogues because it was adopted by the State of Israel will do better not to display it at all."


The rabbinical organization, consisting of American-trained orthodox rabbis, has gone on recording urging American Jews to display that flag wherever possible. It said it does not see such action

as a manifestation of dual loyalty which anti-Zionists have injected.

**Flag Religious Symbol**  
"The fact that Israel has adopted its flag as official," Tabak declared, "does not mean that we must drop it. We have always regarded the flag as a religious symbol, even as Jewish nationalism has a religious tradition with us as reflected in our prayers for Zion and Jerusalem, which we have been reciting for centuries."

The blue and white flag, he declared, thus assumes similar symbolic significance in the synagogue as the menorah, the star of David, and other items which have become characteristic as associated with a Jewish house of worship.

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## Montreal College Cancels Contract With Hotel Found Following Practice Of Excluding Jews

MONTREAL—The student body of St. George Williams College here cancelled its contract with a resort hotel when it was learned that the hotel follows a policy of bias against Jewish guests, it was reported this week.

The action of the student body against the hotel in the winter resort area of the Laurentians was revealed in the current "Congress Bulletin," official organ of the Canadian Jewish Congress.

The student winter carnival committee had planned to hold its annual outing in that hotel. A group of Jewish students reported to the student body on the hotel's exclusionist policy.

Student opinion on the campus was unanimous in condemning the practice of exclusion by some Canadian hotels and resorts, the Bulletin reported, and the student carnival was cancelled.

"The aim of any group or organization in this college is to sponsor activities which are open to all members of the student body," the student committee declared.

"After all arrangements had been concluded to hold the carnival, it was found that the hotel operates on a 'restricted clientele' basis. Since student funds are used for such events, it was felt an injustice was being done to those students whose moral obligations would not permit them to encourage any hotel that operates normally on a 'restricted clientele' basis."

The statement concluded, "Therefore the winter carnival committee could not see its way clear to holding the carnival under these conditions."

CANADA

With the transfer of the Ministries of Labor and Agriculture from Tel Aviv to Jerusalem, only the Ministries of Defense and Foreign Affairs, and the Police Department remain in Tel Aviv.

CANADA

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## I Think As I Please

## YOUNG U.S. JEWS NOT EVEN CURIOUS ABOUT ISRAEL OR ITS PEOPLE

Open Letter on Chalutzut to a Puzzled Friend in Tel Aviv  
Dear Menachem:

I have read your last letter carefully, and shall try to answer some of the questions which perplex you. It is not easy for an Israeli like yourself to understand American Jewry, especially since you have never visited this country. For that matter, many Israelis who come to these shores do not understand us either, and go home even more puzzled than they were when they came.

You are not interested in statistics, you say, but want to get a personal approach. Most of all, you want to know what is wrong with American Jewish youth that they do not flock to Israel in large numbers.

The most important fact to bear in mind when considering American Jewish youth is that these young people, by and large, are not confronted with any major problems which are substantially different from those faced by non-Jewish youth. Visitors to the United States often try to approach Jewish youth here as if the youth were a group apart, constituting a problem with its own peculiarities and difficulties. In the United States more than in any other land where the Jews have lived in modern times, Jewish youth has become thoroughly integrated into the patterns of general existence. What we consider the problems of Jewish youth are the same problems which confront non-Jewish youth as well. There are very real "Jewish problems" but young people do not sense them till much later.

Most conspicuous characteristic of American youth is apparent indifference to major issues of the day. The challenging appeals of politics, economics and international affairs, to a large extent find American young people unresponsive. They are not interested in the stirring and significant ideological struggles which today agitate the world. Nor does man's search for economic collective security affect them in the least.

It should not be surprising, therefore, that Jewish youth is in the mass unresponsive to even the most dramatic episode in Jewish history: the establishment of the State of Israel. There may have been a slight tremor of interest when the Haganah occupied the headlines of American newspapers, but that has long since passed. Young American Jews are not even curious about Israel or its people.

Some active leaders in the American Jewish community, as well as visitors from Israel, may not share this impression, because they move only in circles of actively interested youth. They remain at the core of American Jewish life, and overlook the fact that the overwhelming majority of American Jews are on the outer periphery.

Perhaps you can begin to understand why your expectation of a large scale immigration of American Jews will not be realized—at least so long as the present social and economic conditions in the United States continue. The attitude toward aliyah is not merely indifference, however. You would be surprised and disturbed to learn how often the attitude is governed by fear—and very often in Zionist circles, too. There are a good many Zionist fathers and Hadassah mothers who are fearful lest Israel "take our children away from us."

The statistics of enrollments in the Zionist youth organizations serve to illustrate the common attitude. These groups have a membership which is in direct proportion to the intensity of their program and the demands they make upon their members. A body like Hashomer Hatzair, which asks fulfillment of immigration to Israel is the smallest. Young Judaea, which merely strives to inculcate a positive attitude toward Israel and Jewish life is more successful.

Of course all of us in the field of education are confronted with the old problem: whether to strive for intensive cultivation of small groups, or to develop the more superficial attitudes of a larger number. One associate of mine here, who subscribes to the latter school of thought, puts it simply in this way: it is far more important, he says, to teach a thousand people one fact, than to teach one person a thousand facts.

This letter only begins to scratch the surface, but perhaps it gives you some idea of the complexity of the problem—and it may show you why some of the ambitious plans for education and chalutzut in the Diaspora which are being thought up in Jerusalem, just won't work.



ALBERT

## Yiddish Press

## MORGENSTERN MAKES FORWARD

By SAM SILVER  
Why Is FORWARD Plugging Reform Leader?

Three times in the past weeks, mirabile visu, the picture of Dr. Julian Morgenstern, emeritus president of the Hebrew Union College, has appeared in The FORWARD. The most recent photo was in connection with a lecture series in Los Angeles. Before that, the Morgenstern visage appeared along with a lengthy review of his book, "As A Mighty Stream" which Hillel Rogoff outlined without much critical comment.

The most piquant shot was the one of Dr. Morgenstern, in academic robes, sitting next to Elihu Elath, Israel's ambassador to the U.S. The latter photo was made when Dr. M. and Elath both received honorary degrees from Chicago's College of Jewish Studies. In elaborate ceremonies, attended by representatives of Chicago U., Northwestern, U. of Illinois, Loyola et al. the college commemorated its 25th anniversary.

In his talk, Dr. Morgenstern "surprised everyone," says I. Regensberg, by declaring that the disagreements which previously separated Jews are now dead. The citation for the ambassador, who saw Chicago for the first time, was delivered in Hebrew by Simon Ravidowitch. Regensberg reminds his readers that the founder of the college, Dr. Alexander Dushkin, is now a dean at Hebrew University in Jerusalem. The FORWARD writer, in line with that paper's friendly attitude toward Reform Judaism (it devoted a long article praising Chicago's new Sinai Temple) bestows his own kudos upon the College's present head, Rabbi Samuel Blumenfeld.

★ ★ ★  
Headline of the week: ANTI-SEMITES COLLECTED A MILLION DOLLARS TO FIGHT JEWS: ACCOMPLISHED NOTHING, REPORTS B'NAI B'RITH. (The FORWARD)

★ ★ ★  
RR Executives Pay Tribute To Jew Who Rose to Top

The scene: the Union League Club of Chicago. The cast: all of the nation's topnotch railroad executives. The occasion: a testimonial dinner to the man hailed as the "general" of the American railroad industry. The guest of honor: the son of a Jewish peddler from Lithuania—Jacob Aronson. The typical but ever amazing rags-to-riches story of Aronson, president of the New York Central and chairman of the executive board

## New York

## FRANK SHOWS WHY THE ZOA SHOULD STICK TO ZIONISM

By M. Z. FRANK

THE other day I got into such a heated argument on the subway train that before I knew it, I traveled several miles in the opposite direction from where I had to be. The man I argued with was Shmuel Fishman who would settle for nothing less than Hebrew day schools sponsored by the ZOA.

I have no prejudices against the Hebrew language or Hebrew day schools. In fact, I am in favor of both. I am against involving the ZOA into sponsoring Hebrew day schools for the simple reason that you and I know it won't work. There is no use adopting a program unless there is a chance of putting it into practice.

The history of American Zionism is full of pretty plans for promoting Hebrew culture and Judaism and Jewish education. Few of them worked out. Sometimes a plan does not work out because it has been neglected, because it did not have the proper people to carry it out or for other incidental reasons. Sometimes the plan is such that it could not work out under any circumstances. I consider Shmuel Fishman's pet scheme among the latter.

Before we launch into any comprehensive discussion of the subject, let's just stick to Shmuel Fishman and his plan.

Shmuel Fishman told me on that long subway ride that he belongs to the Vaad Haredi (Orthodox Education Committee) which is doing a great deal for Hebrew day schools. Fine! All power to the Vaad and to Reb Shmuel! May the Vaad have more members, especially of the kind that Shmuel Fishman is, and may it have more schools and more pupils.

But what can the ZOA do that the Vaad cannot do? Its thousands of members did not join the organization in order to promote day schools, and Reb Shmuel would have a hard time convincing even a fraction of them that day schools are the best thing for American Jewry.

In fact, there are many good Zionists in America who are opposed to day schools. I don't agree with them, but I don't see why I should fight them on that score. If Fishman and I won out (which is not likely) they may quit the ZOA.

Why should I force them out? We can belong to the same ZOA working for Israel, while each of us belongs to separate organizations for Jewish education. Fishman believes in day schools, the people connected with the Jewish Theological Seminary do not—and yet they do believe in the best Hebrew education that this country can give. Must we introduce that issue into the ZOA as a controversy?

But let us imagine the best. Fishman has succeeded in convincing the President and the Inner Committee and the Administrative Council to let him go ahead, and nobody leaves the ZOA on that account. Then what? What can the ZOA do for day schools?

The Vaad Haredi to which Mr. Fishman belongs consists of laymen who, like himself, have given a lifetime to Jewish education in America and has a professional staff—men like Fishberg, Adler—with years of experience, with skill with knowledge. Suppose Fishman is elected chairman of the new ZOA committee for day schools. He will not be able to proceed without first engaging the services of men like Fishberg or Adler. Will the ZOA find the money for the new staff? What can you do in education without teachers?

Now suppose you and I are on the Inner Committee and Fishman comes to us with a budget for an educational survey, one school and an office. That's about all you can get for fifty or a hundred thousand dollars. I for one would say, if we are going to spend fifty thousand additional dollars per year on education, why confine it to one school? Why run a survey which other organizations have run already? Let's spend the fifty thousand dollars on something other organizations are not doing and in a way that will cover a large territory. That's the way I would argue it.

Then there is another consideration. Ever since Emanuel Neumann delivered his famous speech at Pittsburgh, the various organizations devoted to Jewish education in America have been having jitters that the ZOA is going to invade their territory. Nothing of the kind has happened and nothing of the kind is likely to happen, but why scare good Jews without reason?

Would it not be better for the ZOA to work out an educational program that is all its own, that does not conflict or compete with any existing educational organization but that has the chance of enlisting their co-operation?

I don't say that it is easy. But it is one thing when a plan is difficult and another thing when it is impossible. I have been asked so many times, since I criticize so much, why don't I offer a plan of my own.

Two years ago I did, privately. In my next column, I shall do it publicly.

of the Union of American Hebrew Congregations is told at great length by Jay Grayson in the FORWARD.

In an interview, Grayson learned that the tall, erect chief of the railroad company was a warm Jew even though he looked like a Yankee tycoon. "Jake" Aronson had to attend law school at night, was graduated at 19, broke into the New York Central as a law clerk and worked his way up to the very top.

His principal avocation is his labor in behalf of Reform Judaism. He told Grayson about the new "House of Living Judaism" than action.

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# Menuhin Denies Tour Boycotted; Hits False Newspaper Reports

**National Jewish Post**  
LOS GATOS, Calif.—Terming the Jewish Telegraphic Agency reports about him "pure fabrications", Yehudi Menuhin, famous Jewish violinist, in a strongly worded cable, released here by his father, Moshe Menuhin, denied that he was not officially received by government officials on his recent tour of Israel.

Israel in a blaze of enthusiasm and public acclaim," the cable said. "I was feted by the government officially and unofficially, by President Weizmann, Moshe Sharrett, President Selig Brodetzki of the Hebrew University, by all mayors and city councils of Jerusalem, Tel Aviv, Haifa, and all Kibbutzim."

The violinist said that he had bought property in Israel, including an orange grove, and told of his plans to play the leading role in a film to be made next February in Israel.

Mr. Menuhin was extremely bitter about the reports that his sister had secured an apology from him for his concerts he gave in Germany and blamed vicious parties in New York for "trying to harm my name by any and all means, even by trying to drive a wedge between my wonderful sister, Hephzibah and me!"

"The fact is," the cable read, "that Hephzibah and I are . . . like one person . . . and any statement attempting to give any other impression is false."

## Menuhin's First Movie Will Be 'Song Of Israel'

**NEW YORK**—Yehudi Menuhin, the famous American violinist, has finally consented to make his first movie, to be titled, "Song of Israel".

The film will be produced by Meyer Levin, who wrote and co-produced the first successful Palestinian movie "My Father's House." His associate will be Otto Sonnenfeld who first won acclaim with "Ecstasy" which brought Hedy Lamarr into the limelight.

The film will be made in color in Israel next February, and will use both United States actors and members of the famed Habimah Players. The technical crew will be assembled in Hollywood and also from the crew which made "My Father's House". Some of the scenes will be shot on location in Germany and others on land which Mr. Menuhin bought in Israel on his recent tour there.

Talks are now progressing in Hollywood and New York with several of the big movie com-



YEHUDI MENUHIN

panies for distribution of the film.

The movie was suggested by incidents in the life of composer and violinist Yehuda Sharett.

## Landing Rights in U.S. Expected for El Al

**TEL AVIV**—El Al, Israel's national air line is expected to get landing rights in the United States under an agreement soon to be signed in Washington. The line now owns and operates nine aircraft and ten more will be purchased soon. The planes include four Skymasters.

Present schedules call for twice weekly flights to London and Paris, service to Rome two or three times a week, and once weekly service to Zurich, Vienna, Istanbul and Johannesburg. A trial flight was made to Vienna this week.

## Polio Cases In Israel Grow; Epidemic Seen

**JERUSALEM**—Despite denials, it seems evident that a polio attack of epidemic proportions has hit Israel.

Two hundred cases have been recorded within the past month alone, with the number of cases still increasing.

The supply of aureomycin is being exhausted in an attempt to curb the epidemic.

## Why Brandeis Plays Saturdays?

● Editor, National Jewish Post: Your story last week told of Brandeis' plan to play Harvard in football—October 14th. That date is the Sabbath. Could you tell me by what right Brandeis calls itself Jewish sponsored? Try to get a Catholic, Protestant, or any other school to play on Sunday? If that's the kind of Jewish university Brandeis is—then give me Yeshiva University—even though

I am not an Orthodox Jew.  
Charles Shultz  
Brooklyn, N. Y.

The total number of immigrants into Israel in 1949 was 239,141 as compared with 118,993 for 1948.

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## Names In The News

'HITLER MADE ME A JEW,'  
EDWARD G. ROBINSON REVEALS

**T**HE deep identification with Jewishness of screen star EDWARD G. ROBINSON, marked by a statement on a recent visit to Israel that he intended to settle there in the near future, has been assumed generally to be a bedtime story. But Robinson told a welfare fund rally in San Francisco that "My visit to Israel was the culmination of a change in me that started 15 years ago when Hitler came to power." Reporting on his own immigrant beginnings on the streets of New York's east side, Robinson said that it has been easy to forget that "but for a steamship ticket, I would be a peddler in Bucharest. With the coming of Hitler, I realized again that I was a Jew."

## The Belated Thanks

The unrelenting conspiracy of silence by British leaders on the role of Jewish fighters in the second World War was broken recently by Field Marshal Viscount ALEXANDER, Governor-General of Canada. Speaking at dedication ceremonies for the Jewish Community Service Building in Montreal, Alexander said he had no better soldiers under his command during the North African campaign than the members of the Palestinian-raised Jewish Brigade and Jewish members of other units.

## The Sage Counsel

The British Foreign Office was urged last week to forget its policy of keeping Jews and Arabs in Palestine at odds, and to take whatever steps were necessary to achieve a formal alliance with Israel. The advice came from RICHARD CROSSMAN, British MP and famous pro-Zionist. Crossman insisted that since Britain alone had been responsible for the hatreds created by its stupidities, it was up to the British Foreign Office to make whatever concessions were necessary for such an alliance.

## Four at a Time

If Israel's birth hasn't resulted in the appearance of a great Israeli literature in the past two years as some people are already expecting, it has brought forth a prolific number of books on Israel from U. S. publishers.

Commemorating the second anniversary of the creation of the State of Israel, four books were

published. Philosophical Library issued "The Army of Israel," by Lieut. Col. Moshe Pearlman, an account of the fighting in Israel with maps and photographs. Schocken Books offers Harry Levin's "I Saw the Battle of Jerusalem." International Publishers issued A. B. Magil's study of the nation, "Israel in Crisis." Simon & Schuster brought out "Report on Israel," a photographic account by Irwin Shaw and Robert Capa.

## President Segal

Robert E. Segal, professional head of the Boston Jewish Community Relations Council, a former newspaperman, and present columnist for the Jewish Times, of Boston, entered a new field with his selection as president of the Newton Reform Congregation, newest Reform Temple to be organized in the Boston area in years.

## Forceful Parallel

A forceful parallel was quoted by Maxwell Abell, Chicago businessman, in his farewell address as national chairman of the National Planning and Campaign Committee of the Jewish Theological Seminary of America. "It is a sad commentary indeed," he told the group's fourth annual meeting, "that in one small Jewish community at this moment a synagogue and community center are being erected at a cost of \$1,500,000—more than the entire American Jewish community has seen fit to make available to the Seminary, the United Synagogue and the Rabbinical Assembly in this or any other year." Mr. Abell foresaw our spiritual centers as "empty mausoleums in many parts of this country for our youth will not be with us."

## Brilliant

A 27-year-old German refugee here from Israel for further scientific study, has completed his work for a degree at the Yeshiva University in two years instead of four, and has been awarded a scholarship for graduate study to the Massachusetts Institute of Technology. Recommended by Einstein, the brilliant young scientist, Kurt Eisemann, is the son of Dr. Lazarus Eisemann, a physician in Jerusalem, and Mrs. Eisemann.

## 'Good Cause'

A precedent for granting unemployment benefits to those Jews who decline work because of Sabbath should soon be established with the winning of the third case of the kind by Adele Schei-

## Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

FRIDAY, May 19 — Rabbi Jacob Freedman of Temple Beth El, Asbury Park, N. J., speaking on "From Mount Sinai to the Hebrew Braille Bible," noting the official announcement of the first edition of the Hebrew Bible in Braille, on the "Faith in Our Times" program, 10:15 a.m. EDT. Mutual.

SUNDAY, May 21—Rabbi Morris Lieberman of Baltimore Hebrew Congregation, speaking on "The Message of Shavuot," on the "Message of Israel" program, 10 a. m. EDT. ABC.

SUNDAY, May 21 — Eternal Light—"Operation Baby Sitters," a tale of how two young families meet the twin problems of making friends and getting baby-sitters. 12:30 p. m., EST, NBC.

maled, of New York, who appealed a decision against her, with the help of the American Jewish Congress. Her employer found it impossible to allow her to leave work early enough on Friday afternoon to reach home before sundown, and she resigned. The original ruling of the unemployment bureau was that Miss Scheimald, an Orthodox Jewess, quit her job "without good cause." Two similar cases in Pennsylvania have been won, and a third is pending in Ohio.

## 'Sleeper'

Anti-Defamation League officials could still hardly believe the figures on the sale of Arnold Foster's survey of anti-Semitism and minority groups in the U. S.—"A



ARNOLD FOSTER  
35,000 Copies

Measure of Freedom." Word that the third printing, a total of 35,000 copies, was sold out within a month of publication, caused rejoicing. For ten years now the ADL has published these annual reports, until four years ago in mimeographed form. Last year 9,000 copies were sold of the book, which is compiled by the staff of the league and edited by Mr. Foster, who is the ADL's civil rights director. The "sleeper," the trade name applied to a book which shoots into overnight popularity,

(Continued on next Page)

## Report From Hollywood

OCCASIONAL JEWISH STARLET  
HELPS NICELY IN LOCAL CAUSES

By SIMON WINCEMBERG

**O**ne of the advantages Jewish organizational life in Hollywood and Los Angeles has over that in less favored communities, is the availability of talent, which, for the sake of experience, or to add another clipping to the scrap book, or in the hope of being seen by someone in a position to have contracts drawn up, and very often out of sincere interest in the cause, can be called upon to provide a box-office draw or a change of pace to meetings, installations, banquets and such.

Among those, with an impressive record of availability to Jewish organizations is starlet Lois Leigh (Marcus), who, at the time of our interview, was about to become a member of the Gershwins group of B'nai Brith Girls.

A young lady who has sung with the bands of Winchberg, Kay Kyser, Freddie Martin and Les Brown, and has played small parts in "The Bachelor and the Bobby-Soxer," "Dear Wife," and "Father Was a Fullback," Lois' appearances before Jewish groups have included performances at the Donors' Dinner of Friends of Habonim, at the Chanukah celebration of the American British Jews of L. A., and, as featured vocalist, at the most recent dance of UCLA's Hillel chapter.

**THE SUBJECT OF STARLETS** who lend their talents to Jewish causes is, of course, one to which a man, without necessarily stamping himself frivolous and unsound, could devote an extensive and pleasurable amount of study, and if the demand is great enough, perhaps I shall have one of the boys look into the matter.

★ ★ ★

I go Kantor, a Vienna-Lisbonese Chossid, who is about to script his second serial, tentatively titled "Legion of Strangers" has just presented me with the latest copy of the Portuguese magazine FLAMA, whom he does an excellent job of supplying with timely, accurate, extensive, and (as you will see) imaginatively-written Hollywood coverage.

In it, along with a rugged-looking half-tone engraving of yours truly as an infantrist, from the forehead of which a retoucher had thoughtlessly removed three iodine spots, which my dear mother, six years ago, upon first receiving the picture, thought were bullet holes, appears the following story, which I give you in more or less literal translation:

"The picture of the tropa (trooper) which appears in this chronicle, a trooper who seems to have been hurt by three balas (bullets) in the forehead, is nothing more and nothing less than the physiognomy of Simon Wincelberg, one of the motion picture writers of Hollywood.

"The photography in question was, of course taken during the war, when all the personalities of Hollywood had to lay aside their usual occupations and present themselves to the service of Uncle Sam. Wincelberg, like all the other writers of the cinema, hid his pena (pen) in the drawer, and sailed, without any pena (sorrow) to annihilate the enemy Japanese.

"His mission after the fighting was, however, more peaceful than it seemed to him at the beginning, for, resorting to his knowledge of an educated man, he served as 'professor' of English in the Medical College of Niigata, where he had the opportunity to teach his language to the 100 most intellectual Japanese of the city.

"The last work of Wincelberg, still being completed, is 'A Armadilha' (The Trap), which, beside being a novel of great emotion, promises to be a film which will strongly excite the nerves of the spectators."

★ ★ ★

Miriam Beaver, of the west coast office of the United Palestine Appeal, reports that a number of UPA films have lately begun to find their way into general circulation via television.

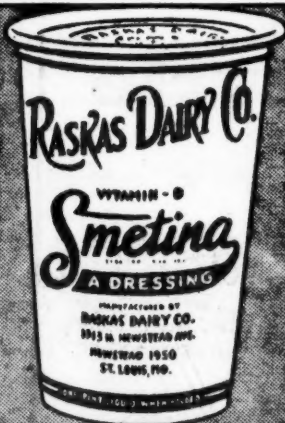
In Hollywood, Bernard Wexler is at present negotiating with local TV stations for the release of "Assignment: Tel Aviv," which has already been televised in San Diego, and for "House in the Desert."

And Leland I. Auslander, film supervisor for the Intermountain Broadcasting and Television Corp. in Salt Lake City, expects to televise one UPA film a month, as long as the supply lasts. Among the films shown so far are "Collective Adventure," "Day in Daganla" and "Home are the Hunted," which were seen by an estimated audience of 30,000.

★ ★ ★

A special cable from Switzerland to the MORGEN-JOURNAL reports that "Chad Gadyo" (One Only Kid), a film based upon the song in the Hagaddah, has, after many years of work by Julius Pinshevsky, a Hebrew teacher, been given a public showing.

Audiences of children, adults and teachers are said to be enthusiastic about the film, and there is talk of a world-wide release. The dispatch does not state whether the film is live or animated, silent or with sound.



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## Women's Viewpoint

### OUR 4-YEAR-OLD DAUGHTER LED TO LIFE OF DRINK

By HELEN COHEN

**H**AVE you heard of the downfall of our four-year-old Debby? One of our friends was kind enough to invite us to share their Seder, it being understood that the four children would have a mid-afternoon snack to tide them over until the late meal. But since their mother chose that afternoon to hurry to the hospital for their new brother, the children's snack was lost in the ensuing rush.

Came the Seder and our Debby was well on the road to starvation. First began the interminable (to her) prayers, and the first sight of food was the plate of potatoes passed around one to a person, (to represent the vegetable). By coincidence the plate came to rest in front of Debby, still laden with many potatoes.

As her hostess later reported to me, there was Debby's fork after a discreet interval, poised over the boiled potatoes. A few moments of prayer passed and again the fork went forth in search of food (if you call boiled potatoes "food").

Then it was time for everyone to sip their wine, and Debby remarked to the table at large that she didn't care for wine, but would try a little. The next thing the lady of the house knew Debby was taking several more sips. Just too well-bred, in her great boiled-potato induced thirst, to disturb the Seder by asking for water.

Poor little four-year-old, driven to drink on the eve of the joyous festival of freedom.

In a news item in the Feb. 24 issue of The POST, we are told a conference of Israeli Rabbis put off any decision on reviving the Sanhedrin, the opposition reportedly being centered in the "more conservative rabbis who fear its re-establishment would mean a vast number of reforms in Orthodoxy."

Which is a most revealing statement, to say the least.

**I'D LIKE TO ANALYZE IT A BIT**, bearing in mind first of all that these were the "more conservative" Orthodox rabbis.

Irreligious Jews obviously have no interest in reviving the Sanhedrin or any other similar religious authority.

Many Jews who consider themselves religious and who are vitally interested in the welfare of Judaism also are opposed to a new Sanhedrin. For instance, Dr. Mordecai Kaplan expressed the belief that if Israel was to be a true democracy, there was no place in its government setup for such a religious ruling body.

So then who is interested in its revival, if not the Orthodox group, whose members have insisted on holding fast to decisions handed down centuries ago—until a duly authorized body could again decide on needed changes?

Don't these rabbis want Jewish law to apply to today's problems? Or do they hope to transport the people back to the dead past?

**O**UR younger son usually displays an overabundance of physical activity and since he also has the heartiest appetite of the children, I sometimes jokingly threaten to cut down on his food in the interest of quiet. Now I've decided to stop worrying about his excessive energy.

I've been reading the life of Solomon Schechter by Norman Bentwich, and this leader who was to earn acclaim as the great scholar and saint of his time, exhibited remarkably similar proclivities during his childhood.

Bentwich writes that, with his brothers, Solomon was healthy, strong and exuberant.

"Sport was not yet known in the Ghetto and it was almost unseemly that a Jewish child should play; but he would never use a door, it is said, where he could use a window. Nor would he use the sidewalks in passing through his village. The houses were low and close to each other, and he would jump from porch to porch. The shammash who migrated later to New York, said he was the wildest boy of the town, and constantly had to be pulled down from the top of the chestnut trees."

If you say that at least the great Schechter was also devoted to learning and, intellectually, was a wonder-child, then I refer you to our son's record since he started cheder this fall. No mother's son could show more enthusiasm and from the way he tells it, no one in his class has earned a greater number of stars.

I am only puzzled to know how his teacher is able to keep him seated quietly for such long periods of time.

#### CAMP OPENS SEASON

**CLEVELAND**—Camp Galil, an educational project sponsored by the Cleveland Bureau of Jewish Education, announced the opening of its seventh season this week.



## YOUR NAME

● Conducted By  
**N. Pearlroth**

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

### Friedland Fingerroth

● Joseph Friedland writes:

I would appreciate it if you would give me the origin and meaning of my name.

**FRIEDLAND** is a name of geographical origin, being derived from the town of Friedland in Upper Silesia.

The earliest mention of this family name dates back to 1660 and refers to Nathan Friedland, who was the Government appointed head of the Jewish communities in the whole province of Bohemia. He was a native of Friedland in Upper Silesia. Another source of the name is Markisch-Friedland in Prussia. All Friedlands are either descended from natives of these two towns, or else they stem from a family in Sluck, Poland, which took the name in 1831, simply because they liked the sound of it.

● **Rose Englander, 207 Chancellor Hall, Philadelphia, writes:**

I would appreciate your informing me of the meaning of the name Fingerroth.

**FINGERROTH** is a garbled form of the German word "Fingerhut," a thimble. It is an occupational name derived from the trade of a village peddler whose stock in trade included such items as needles, thimbles, thread and other domestic necessities. Many Jewish family names are derived from individual trade commodities, rather than the occupation itself.

What about YOU? Your name, too, has a meaning rich in the history of a great people. Find out what your name means by writing to Mr. Pearlroth, care of The Post. The answer will appear in this column.

#### Names In The News

(Continued from preceding Page) will be syndicated soon in major newspapers.

#### \$500 Per Case

Although spirited bidding by

## What Foods These Morsels Be

★ ★ ★

**S**HAVUOS is traditionally connected with milk dishes, especially blintzes and borsht with sour cream.

#### BLINTZES

1 to 3 eggs  
½ teaspoon salt  
1 cup milk or water

1 cup (about) flour  
blintz filling

Break the egg or eggs into a bowl, add salt, and stir the milk or water into the eggs, blending the yolks and whites. Gradually stir enough flour to form a smooth thin batter. Pour onto a hot, greased frying pan, about 6 inches wide, just enough batter to form a very thin sheet, tipping the frying pan from side to side so that the batter spreads over it uniformly. Fry over a slow fire on one side only, until the top of the sheet is dry and blistered. Turn sheet out onto a cloth, fried side up.

Fry 5 or 6 sheets in this way. Place a heaping tablespoon of filling in the center of each sheet, and fold the sheet in over the filling to form an envelope. Repeat until all of batter has been used. Fry in a liberal amount of fat until the blintzes are golden brown on both sides. If desired, the blintzes may be filled, then kept in the refrigerator for several hours before frying.

#### FILLING FOR BLINTZES

1 pound cottage cheese  
1 egg, or 2 egg yolks, beaten  
½ cup raisins or ground nuts, if desired

Salt, sugar and cinnamon to taste

1 tbsp. melted butter

Press cheese through a sieve, and mix with remaining ingredients. Serve cheese blintzes with sugar and cinnamon or with sour cream.

#### BEEF BORSHT

Serve borsht cold with slices of hard-cooked eggs, boiled potatoes, cucumbers or raw onions.

#### Number 1

Grate, dice or cut into shreds as many beets as desired. Place in pot with cold or hot water to cover, cover pot, and let beets cook until tender. Add lemon juice, salt and sugar to make sweet and sour to taste, and let simmer 5 to 15 minutes longer. Let cool, and when lukewarm add sour cream to taste. Chill thoroughly.

#### Number 2

6 large beets  
2 large carrots, if desired  
3 pints (about) water  
3 tablespoons lemon juice

¼ cup sugar

1 teaspoon salt

2 or more egg yolks

1 tablespoon cold water

1 cup sour cream

Grate or dice beets and carrots, or cut into shreds. Place in pot with water, cold or hot, cover pot, and let cook until tender. Add lemon juice, sugar and salt, and let simmer 5 to 15 minutes longer. Beat yolks with tablespoon cold water, place in a bowl, and pour hot soup into beaten yolks very gradually, stirring constantly, so that they will not curdle. Add sour cream, and chill thoroughly. Or, instead of pouring the hot soup into the beaten yolks, chill the soup and, when ready to serve, beat the egg yolks with the sour cream, and add the cold soup.

Zionists have netted a price of hundreds of dollars per case for the first oranges to reach the U. S. from Israel, Cincinnati claims the highest price in the nation with a tag of \$500. With Mayor Albert D. Cash as auctioneer, the 200 cases allotted to the Ohio city brought in a total of \$7,278, representing \$5,700 more than the market value of the oranges. The net profit of almost \$6,000 went to the United Jewish Appeal.

#### The Summing Up

Comparing the United States and Russia with Israel on the matter of economic levels, ELIEZER LIEBENSTEIN, one of Mapai's leading independent thinkers, decided that "there exists today no other modern technological society in the whole world that can compare with Israel in the matter of social equality."

Writing in "Congress Weekly," Liebenstein cited as one proof that in Israel "the salary of the Premier is only four times as high as that of the lowest paid civil servant."

#### With the Rabbis

Rabbi Arthur A. Chiel, head of the U. of Manitoba Hillel Foundation, has been named chairman of the newly-formed Department of Judaic Studies at the university of Manitoba. The department is the first of its kind in Canada.

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# Editorial Page

## CHALUTZIUT NEVER REALLY PUSHED; SILVER NEEDED

CARL ALPERT'S Column in this issue on the difficult subject of Chalutzit to Israel only scratches the surface as Mr. Alpert concedes, but even in its generalizations, as far as The Post is concerned, it is not totally valid.

The indifference of American Jewish youth which Mr. Alpert describes may be entirely accurate. Yet the youth involved may not be entirely to blame.

Up until this point the chalutzit work of our Zionist organizations has all been merely a sideline project.

None of our Zionist organizations has really gotten behind chalutzit work, and the results in both quantity and quality of American Jewish youth accepting the challenge of Israel is almost negligible.

It is unfair to blame American Jewish youth. They have no difficulty in detecting the fundamental concern of the parent Zionist bodies in the U.S.

When the national Zionist organizations begin to put on a tremendous propaganda drive for American chalutzim to Israel, when the Zionist organizations make this their one major task (private investments is the other, but the same people will not be involved in the twin tasks) then the American Jewish youth will react properly.

Remember this is a youth bred with the highest ideals of two great cultures, the American and the Jewish. No youth has inculcated in it so much of the ideal of sacrifice to humanity, and this youth will respond when it is shown the need and feels the un-

derlying sincerity of the project.

It could possibly be that this paper is too optimistic. Yet until there has been a major effort for Chalutzit in the United States, it is unfair to state that chalutzit cannot succeed.

The next administration of the ZOA, very likely a coalition with Benjamin Browdy as president, seems almost certain to make Chalutzit as a major goal.

This is a job for Rabbi Silver. Here is a task equal to his tremendous leadership resources. What it will mean to Israel needs no repeating here. This is where Rabbi Silver can win over the American Jewish community to fulfill a great obligation, and The Post hopes he accepts the challenge.

## What Is The 'Greatest' Jewish Sin?

AT Friday evening services recently, Rabbi Robert Gordis spoke on the subject, "The Greatest Jewish Sin."

Whether Rabbi Gordis, a distinguished Jewish scholar, was purposefully teasing his Long Island congregation, or whether he assumed that all Jews know what is their greatest sin, The Post can't discern.

For The Post too is in the dark.

There might have been a day in the past when an editor of a Jewish publication, faced with a subject like that of Dr. Gordis' could easily choose the "greatest" sin.

But unfortunately today the Jews are guilty of so many violations of Jewish ethics and Jewish conduct, that it would require more than the space on this editorial page to list

them all.

Come to think of it, on Yom Kipur in order so that none of us will fail to include all his sins in his pleas for forgiveness, he is asked to recite all the possible ones.

But Rabbi Gordis is not listing all the Jewish sins, merely the "greatest" Jewish sin.

Were The Post contest-minded at the moment, Rabbi Gordis' sermon subject offers a fine and exciting subject.

While our readers are searching their wits for the answer, we'll ask Rabbi Gordis to tell us what is the "greatest" Jewish sin, so our readers now aroused can return to their normally indifferent attitude towards things Jewish.

## The Record Is Set Straight

THE Post has now set the record straight as to what Eddie Tonkon thinks of Lessing Rosenwald.

History, however, will record otherwise.

The one fundamental error of The American Council for Judaism's propaganda is that it ignores the decision on Israel of the American Jewish community with its thousands of thinking Jewish leaders, both lay and rabbinical.

The Council gets some sort of vicarious emo-

tion out of a feeling of persecution, and this is the one motivation which keeps it going.

The Council is fighting Israel, despite all its protestations, months and years after Israel has become a recognized international fact.

History will properly designate Mr. Rosenwald as a fear-ridden American and Jew, who, in his confusion and self-abnegation, has sold democracy short.

## The Gottheil Award To Bernard Baruch

IT may not be too difficult to make a good case for the award to Bernard M. Baruch of the Richard Gottheil Medal of Zeta Beta Tau fraternity "as the American who did the most for Jewry during the year."

Mr. Baruch in his great contributions to the U. S. has reflected inestimable credit on the Jewish community of the U. S.

Whether the award to Mr. Baruch is warranted under the terms of which the award is

made is something else again.

Mr. Baruch was of considerable help with the government in the recurrent crisis for Israel while that nation's future was being considered by the United Nations, and Mr. Baruch undoubtedly has supported many Jewish causes.

But do these services make him "the American who did the most for Jewry during the year."

## Jews—People, Race, Nation

THE time has come for the arrival at agreed meaning of various words now being used by Zionists and anti-Zionists to lambast one another.

People—the Jews are a people, not a race. Members of the Jewish people (common culture, common background, common religion) live all over the world and in Israel.

Race—Jews are not a race, because scientifically there are no such groupings as races.

Nation—Israel is a Jewish state, and the

Jews residing there form the Jewish nation. Nation is a political term, and should not be confused with people.

These definitions may be oversimplifications in the eyes of some, but if the general divisions could be observed and the words used as above in referring to Zionist and anti-Zionist positions, there would be a much clearer picture of what is involved when discussions take place and when charges and accusations are made

## Current Comment

The rush to hail achievements in any kind of Jews, on the thinnest of evidence, is a product of Jewish inferiority feelings, and with the rebirth of Israel, the time for new values befitting a new self-respecting status for Jews has arrived, says Rabbi Joseph I. Singer in the "Hashofar" of the Manhattan Beach Jewish Center, New York—An incurable inferiority complex was an inevitable by-product of our millennial wandering and homelessness. In order to bolster his self pride in face of his tormentors the Jew ruminated about his great personalities. The synagogue and the Beth Hamedrash became his retreat and the holy books his escape literature. The brutal hand of Esau could never shatter the literary castles he erected or deprive him of communion with the inspirational wells dug by sage and poet. Denied military careers the Jew displayed his martial spirit in the jousts of the spirit and the sharp disputations of the Talmud and commentaries that demand more brilliant tactics than on the field of battle.

What became the substitute for the modern Jew that regards the synagogue as no man's land and the Hebrew books as out of his bounds. He sought solace in discovering a Jewtopia of men of letters, Hollywood stars,

athletes being of Jewish ancestry. It has become a pastime to try to discover that those who made the headlines are seed of Abraham, even though our only kinship with them was their descent from Torah. Thus the actress of Stromboli notoriety was hailed as one of ours, and a butcher boy who put on a Mogen David on his fighting trunks was hailed as a Jewish champion when as a matter of fact, they stoutly denied any Jewish ancestry. In this indiscriminate rush for affixing Jewish labels on Jewish sounding personalities we took pride in meshomdim and the offspring of apostates. We bought books by Jewish authors even though they ridiculed Jewish life or at best, showed a profound ignorance of it. We could not help it for this habit was an antidote against Hitler and a mental prophylactic against the many anti-semites.

Now that Israel is a reality, the time has arrived to adopt a criterion for judging. Instead of accident of birth we should probe what he or she is doing for our people. Do they belong to the synagogue, do they send their children to the Talmud Torah, do they support the U.J.A. and a host of other questions should be asked. We should judge them with open eyes, and with a set of values.

## THE EDITORS CHAIR

MY MOTHER DIED just two weeks ago, and although she had been ill for some time, and must have been close to seventy if not more, her death has been more of a shock than I was prepared for. She was a woman with in mind as keen and incisive as any I've ever met, and she had the happy faculty of making decisions almost as quickly as reaction time would permit.

My mother worked almost from her cradle days. She was not more than a little tike when she began to help in her mother's store—her father was a melamed and a Talmudic scholar and could not be bothered with mundane affairs like providing for his large family in Cincinnati. Marriage meant no surcease from this labor, and my mother came to know wealth in her later years, but never peace. She had been in the harness so long that she could not negotiate without the harness, and even when it was removed she reacted as if she were still in the harness.

My mother bequeathed her mind to me, and both she and my father their unquestioning love of things Jewish.

If ever anyone accuses me again of juggling news in The Post to suit ulterior motives, I hope they'll remember that the staff of The Post did not think my mother's death important enough

news to warrant reporting. (Our local Kentucky paper carried an appropriate story). Fortunately I have this page left which is my own, so I guess you'll forgive me if I use this means of getting the notice into the paper.

Rabbi Joseph Narot has been elected to the pulpit of Miami's Temple Israel to succeed the late Rabbi Coleman Zvitman. Rabbi Narot is spiritual leader of Temple Beth Israel in Atlantic City.

For some time I've known that Rabbi Paul Gorin of Temple Beth El in Chicago was going to St. Louis to become co-rabbi there, but I've held off announcing it. But last week the Chicago rabbis feted him at their regular meeting, so it must be fairly widely known, so I guess I can tell it to you.

## Einstein Manuscript To Go To Hebrew U.

PRINCETON—The original manuscript of Professor Albert Einstein's new generalized theory of gravitation will be presented by the famous scientist to the Hebrew University in Jerusalem, it was disclosed here at the first national conference of the American Committee for the Hebrew University, Weizmann Institute of Science and the Haifa Technion.

## Portion of the Week

### BAMIDBOR

PARSHAS "Bamidbor" (In the desert) is the beginning of the fourth book of Moses; the oldest name for this book is "Chamesh Hapekudim" or the "fifth of the Musterings," on account of the numberings of the Israelites. Later it came to be known as the Book of the Wilderness Bamidbor. The current English designation is "Numbers," and it is derived from the Septuagint. In its contents the book combines history and law. The greater portion of the book is devoted to the vicissitudes of the Israelites in their wanderings after the exodus. It interprets some of these tribulations in the light of faith, God's concern and watchfulness over His appointed people. It also teaches of the stern severity of the Divine Judgments against rebellion and apostasy. Laws and ordinances conceived during Israel's journeys are recorded in Bamidbor. They relate to the Sanctuary, the camp, purification rites and such civil laws that would aid the Israelites in their task as a God appointed peoplehood. The weekly portion is read from Chapter I-IV, 20. One month after the erection of the Tabernacle, Moses was ordered by God to muster the people and through means of the payment of a shekel—a sort of poll tax, determine the number of Israelites. The number is quoted as 603,550 individuals. The arrangement of the camping of the tribes is also described in detail.

The tent of meeting is the center of the camp Asher, Dan Naphtali camp in the north; Zebulun, Juda and Issachar in the East; Gad, Reuben and Simon in the South; Manasseh, Ephrayim and Benjamin in the West. Immediately around the Tent are the dwellings of the sons of Aaron, the Kohanim, the gershonites and the Merarites. The Haphtorah is selected from the Prophet Hosea II, 1-22, and compares the future number of the nation to the sand of the Sea. It also tells of God's undying love for Israel, whom the prophet in a stirring parable compares to a woman that sank very low to the level of harlotry, yet was restored to freedom, by pity, faith and trust and a time of probation. The reading of the 6th chapter of the Saying of the Fathers is assigned to Shabbath "Bamidbor."

Rabbi Frank Rosenthal

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GABRIEL COHEN  
Editor and Publisher  
BEN GALLOP  
Managing Editor  
HERMAN HURWITZ  
City Editor

Friday, May 19, 1950

## Calendar

Shavuot	May 22
Tisha B'av	July 23
Rosh Hashonah	Sept. 12
Yom Kippur	Sept. 21
Sukkos	Sept. 29



## Dr. Salo Baron Says Rabbi Markowitz Misled On Census Stand

Editor, National Jewish Post: With reference to your report of the interview with Rabbi S. H. Markowitz of Philadelphia, published in your columns on April 7, I am afraid that Rabbi Markowitz has been seriously misled and might unwittingly mislead many of your readers.

Rabbi Markowitz accuses the Conference on Jewish Demography of "pressing for introduction of questions on religion and religious affiliation of American Jews in the federal census." As chairman of this Conference, I can say without hesitation that we have never considered the matter of a religious question in the federal census as within our purview and have never carried on any kind of activity in this direction. As a matter of fact, I suspect that if the views of our member agencies were polled on this issue most of them would be strongly opposed to the inclusion of such a question.

The Conference on Jewish Demography was organized in 1945-46, on the initiative of the American Jewish Committee, the Conference on Jewish Relations and the Council of Jewish Federations and Welfare Funds, for the purpose of analyzing the manifold problems of securing valid Jewish population data. After carefully reviewing the available information and the needs of the various communal agencies, it came to the conclusion that the statistics furnished by the Census of Jewish Congregations in 1927 and 1937 were inaccurate and in many ways harmful to the Jewish community. It recommended, therefore, a broader base of cooperation among national Jewish agencies in the carrying out of the expected 1947 Census of Jewish Religious Bodies.

At the same time the Conference was convinced that only a comprehensive series of voluntary

studies by Jewish communities over an extended period of time could secure fully valid population data. Immediate implementation was delayed, however, in order not to interfere with the preparations, then under way, for the Census of Religious Bodies.

Rabbi Markowitz refers to a letter addressed to J. C. Capt., then Director of the U. S. Census Bureau, in a manner which leaves the inference that the Conference took an ideological position as to what constitutes the Jewish religious group. Mr. Capt. had written us, as he had other organizations and individuals, requesting our opinion as to which among four alternative plans for carrying out the Census of Jewish Congregations we considered most feasible. We gave him our opinion in the form of a letter signed by Mr. Lurie in which we were merely concerned with suggesting methods statistically feasible within the limited time and

means available to the U. S. Census Bureau.

Last fall, when it became perfectly clear that Congress had no intention to appropriate funds for the Census of Religious Bodies, the organizations represented in the Conference on Jewish Demography finally decided to proceed with the establishment of the Office of Jewish Population Research for the purpose of stimulating, guiding and coordinating local Jewish population studies. (We certainly would not do this if we believed that the solution to our problems lay in the inclusion of a question in the regular decennial U. S. census). We are at present soliciting the support of national and local organizations for this Office.

I do not know what Rabbi Markowitz means by saying that the taking of a series of censuses "is simply misdirected energy which like a bomb can do serious damage." The truth is that scores

of communities have been conducting population surveys for many years in order to obtain the data they need for intelligent communal planning. Many more have expressed the wish to do so, provided they could secure adequate direction from an authoritative central body.

There are many more untruths and non-sequiturs in Rabbi Markowitz's interview which are typical of a whispering campaign going on for several years. It is a pity that the Rabbi has fallen for a propaganda line which attempts, through harping on a non-existent ideological conflict, to obscure the fundamental issue: the need of sound and dispassionate, and at the same time functionally vital, statistical research in the American Jewish population.

SALO W. BARON,  
Chairman, Office of Jewish Research  
New York, N. Y.

## Leeser Surpassed Wise As Builder, Scholar Says Worcester Rabbi

Editor, National Jewish Post:

In your editorial column of April 21, you referred to Dr. Solomon Grayzel's comparison of the greatness of Isaac Leeser with that of Isaac Mayer Wise. But then you decided that Wise far overshadowed Leeser because, to quote your own words, "Both he (Leeser) and Dr. Wise were editors, but Mr. Leeser's principle activity was largely restricted to his paper, while Isaac Mayer Wise went on to create the Hebrew Union College, the Union of American Hebrew Congregations and other great monuments to his memory."

I do not wish to detract from the greatness of Wise. He was truly the architect of the Liberal Jewish movement in the United States and its chief builder. But to refer to Isaac Leeser merely as an editor is gross understatement. To anyone who knows the history of American Jewish life in the first half of the nineteenth century, the name of Isaac Leeser is easily the most important of that whole period. Leeser lived at a time when it was a bit too early in the life of the American Jewish community for him to succeed in erecting for himself the kind of permanent monuments that Wise succeeded in creating. But there is no question of his being as easily great a personality as Wise and, in some respects, even greater.

**Translated Bible Into English**  
Here are a few facts about Isaac Leeser which should be generally known: It is true that he was the editor and publisher of a paper. His "Occident," published from 1843 to 1869, was the first Jewish periodical in the United States. But there were numerous other ways in which this gifted Philadelphia rabbi distinguished himself.

He was the first rabbi in the Western Hemisphere to preach regularly in the English language. Some thirteen volumes of his "Discourses" were published. His truly monumental achievement was the translation and publication of the entire Bible into English, the first translation of the complete Bible ever to be made in that language by a Jew. The Leeser Bible is still being printed today. He also edited and published the first American edition of the Hebrew Bible, a feat not yet duplicated by any individual or group of scholars in American Jewry. He published in Hebrew, and translated into English the entire Jewish liturgy—Daily, Sabbath, Fasts, Festivals

and High Holy Days. His amazing literary activity resulted in the writing of numerous other books in various Jewish fields. All told, about forty volumes flowed from his pen, not to speak of the twenty-six volumes of the "Occident" of which he personally wrote the major part.

Leeser's activities led him into numerous other fields. He was the founder of the first Jewish Publication Society of America, founded in 1845, which preceded the present Society by forty-three years. This original Jewish Publication Society published fourteen important books on Jewish subjects in the English language. It ceased functioning in 1851 only because the building in which it was housed burned down.

### First Rabbinical Body

Leeser created the first rabbinical association in the United States—the Philadelphia Board of Hebrew Ministers. He was the founder of the first American organization that attempted to cooperate with Jews in other lands and ameliorate conditions of suffering that Jews had to experience in his day. This organization, the Board of Delegates of American Israelites, also labored for civil rights of Jews everywhere and, as such, was the forerunner of the American Jewish Committee, the American Jewish Congress, the United Jewish Appeal, and several other current organizations of a national character. Almost every Jewish institution of his day, local as well as national, owed its origin to him. The Jewish Hospital of Philadelphia, the Hebrew Education Society and the United Jewish Charities of that city all owed their origin to him in whole or in part.

### Also First Seminary

The fame of Isaac Mayer Wise rests largely on his creation of the Hebrew Union College and a union of congregations. Isaac Leeser worked for the same goals. He was, in fact, the first to advocate a union of Jews in the United States and most of his literary and organizational activity was directed toward that end. What is not commonly known is that the first rabbinical seminary and institution of Jewish higher learning in America was founded, not by Wise, but by Leeser.

In 1867, Leeser opened up Maimonides College in Philadelphia for the training of ministers and rabbis, and served as its first president. This was a full eight years before the Hebrew Union

## Freedom Of The Press

Letters for this age should not be longer than 300 words. Unsigned letters will not be printed.

College came into being. Unfortunately, Leeser died a year after his school began to function and the loss of his dynamic leadership as well as lack of funds caused it to close its doors six years later. However, Maimonides College did produce several rabbis. Two of its faculty members, Dr. Sabato Morais and Dr. Marcus Jastrow, later became instrumental in establishing the Jewish Theological Seminary of New York.

From what has been said, it

is apparent that Isaac Lesser was far more than the mere editor of a Jewish journal. He was in truth as dynamic and creative a personality as ever walked across the stage of American Jewish history. It is time that the Jews of America were awakened to the important role he played in shaping the Jewish community in this land and accorded him the place of honor he so richly deserves.

RABBI JOSEPH KLEIN  
Temple Emanuel  
Worcester, Mass.

## Connotations Wrong Says Council Leader

Editor, National Jewish Post:

Your April 28 issue contains a very fullsome report of the proceedings of the sixth annual conference of the American Council for Judaism although I think it violates one of the cardinal principles of the fourth estate in either editorializing the news or so writing it as to give an entirely different connotation . . . I am

concerned with your specific reference to my remarks in introducing Mr. Rosenwald. I quote below the exact words taken from my written memorandum and ask that you print them as said, which conveys an entirely different meaning than your reference:

"I am not one to depreciate the value of money and therefore I do not begrudge Mr. Rosenwald being our largest single contributor. However I think that is the least of his contributions to our great cause. His exemplary personal discipline—his Gibraltar-like strength—his self-effacement and humility—his tenacity of purpose against various odds—his patience and infinite time—have all been concomitants of our inspiration. They are in one way or another the cause for more and more people coming to our conferences and for more and more people becoming actively engaged in the work of the council. Indeed he is verily a great leader—

(Continued on next page)

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who believes in service to his congregation, and who can prove his present fine abilities in every phase of congregational, Jewish communal and civic work? Vast experience in smallest and largest of congregations. Major portion of career still ahead. Congregations not willing to give a man chance to do conscientious work or pay commensurate salary need not apply. This Rabbi seeks a congregation which puts a premium on sincerity and service which are accompanied by proven qualifications as speaker, teacher, radio and television experience, high civic office and Jewish learning and leadership. Write Dept. RR, National Jewish Post, Box 1633, Indianapolis, Ind.

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## The World Of Books

### DEFINITE BIOGRAPHY OF HERZL STILL REMAINS TO BE WRITTEN

NEXT YEAR IN JERUSALEM, The Story of Theodor Herzl, By Nina Brown Baker, Harcourt Brace, New York, 186 pages, \$2.50.

THE STORY OF MODERN ISRAEL, By Dorothy Zelig, Bloch Publishing Co., New York, 370 pages, \$2.50

SO WE SING, Holiday and Bible Songs for Young Jewish Children, by Sara Levy, Beatrice Deutsch and Anita Rogoff, Bloch Publishing Co., New York, 63 pages \$2.50.

THE LONELY ROOM, By Beatrice Levin, Bobbs Merrill, Indianapolis, 286 pages, \$2.75.

YOUNG HEARTS, a Novel of Modern Israel, by David Maletz, Schocken Books, New York, 237 pages, \$3.

OUT OF MY LATER YEARS, By Albert Einstein, Philosophical Library, New York, 282 pages, \$4.75.

MORE YESTERDAYS, By Rebekah Kohut, Bloch Publishing Co., 209 pages, \$3.

A definitive biography of Theodor Herzl remains high on the list of unwritten books for which there is a positive and immediate need. It is true that such a biography requires the effort of a complex and perceptive mind as well as a familiarity with the findings of depth psychology and acquaintance with fin de siècle attitudes; but such a combination, even with the desirable additions of high enthusiasm and religious conviction should not be impossible to find.



MOORE

It is no reflection on Mrs. Baker to say that "Next Year in Jerusalem" is not that long awaited Herzl biography, but a quick "popular" glance at the Zionist's life. As such, it is not without the merits of simplicity and sympathy. Unfortunately it also suffers from the parallel defects of over-simplification and sentimentality. The final pages, in particular bad taste, are in the movie tradition of tear-jerking "... Only his body lies there—the frail tired, body ... Herzl himself lives on, and will live so long as Jewish hearts beat anywhere beneath the sun."

Some of the faults of "Next Year in Jerusalem" are probably the publishers. It is blurred as a juvenile, and throughout the au-

thor wavers between fulfilling that promise and sticking to her original intent, which was not to write a book for the young. On the publishers alone must rest the blame for the jacket—a map of Israel as defined by the pre-independence United Nations partition which the Arabs did not accept. Western Galilee, Jerusalem and parts of the Negev are denied Israel on this jacket although they were redeemed by Jewish blood. To add insult to insult, Joppa—a part of Tel Aviv—is shown as non-Israeli territory.

I AM EVEN less happy about Dorothy Zelig's "Story of Modern Israel." Mrs. Baker's book is at least competently written; Mrs. Zelig's is not. Unequivocally intended as a book for young people, the author follows the pattern of insulting her readers—and there is no more reason that I can see for insulting young readers than mature ones—by a revolting kittenishness which not only curdles the feelings of the reviewer, but is clearly a manifestation of sloppiness and contempt for the trade of writing.

I am still more unhappy about "Young Hearts," by David Maletz, which the publisher calls "The first genuine modern Israeli novel to be presented in English." And yet consideration should have reminded me that young nations almost invariably produce the same type of litera-

ture, lush and romantic. I suppose I was myself guilty of romanticism in expecting an immediate maturity in Israel letters; the writing of a sequel to the Book of Ruth in the first years of independence. I also felt a little let down by my favorite publishing house which has not yet, to my knowledge, published an unworthy book—quite a record.

I hasten to add that "Young Hearts" is by no means bad—it is merely below the Schocken standard. To forestall the correspondents chomping at the bit with letters denouncing me for failing to review every book mentioned here, I hasten to add that "Young Hearts" is a novel of the kibbutz, with lots of earth, sweat and child-bearing. It is also highly critical of the kibbutz.

IF YOU HAVE borne with this doleful report so far, discouragement may have set in already. But bear with me a little longer; better things are coming. Beatrice Levin's novel about a Jewish girl and her gentile paramour isn't one of them. "The Lonely Room," written in various assortments of pidgin-English (a little dialect here, a little collegiate jargon there) has all the standard equipment of a bad novel except popular appeal. If you must curl up with a good book, try a different one.

Having reached the Nadir, we start upward—but not steeply. "So We Sing" is "for Young Jewish Children." Maybe your children will want to sing these limping ditties. I'm shielding mine from them.

EINSTEIN'S "Out of My Later Years" is an illustration of the wisdom of shoemakers sticking to their lasts. Dr. Einstein is a physicist, not a writer. His heart, however, is undeniably in the right place, and that atones for much. These random papers offer opinions on many subjects from the "Negro Question" to notes on theoretical physics. If none except Stalinists and reactionaries (that "and" was superfluous; disregard it) can quarrel with his conclusions, neither can very many get excited over them.

It is a pleasure to be able to write that I enjoyed every page of "More Yesterdays" which is a sequel to "My Portion." Mrs. Kohut writes not only with spirit,

## The Record Rack

### ALBUM OF JEWISH FOLK SONGS EVOKES ANCIENT NOSTALGIAS

JEWISH FOLK SONGS, 11 Selections Arranged and Sung by Ruth Rubin, with Ruth Post at the Piano; Album No. 2, 3 10-inch records; Oriole Records, New York.

THESE are a kind of Yiddish heart, I think. "Songs my Mother Taught Me," which Miss Rubin, an attractive young woman with a mission, delivers sincerely, and because most of these are lullabies, tenderly.

Miss Rubin's mission in her own words is to interpret the songs of her people. Also known as Rivke Roisenblatt, poetess, writer and lecturer, her description of this, her second album, says: "Each song tells a story, giving us a bit of the life of my people a hundred years ago, in recent years and at the present time."

"The people has its own way of telling a story. No historian has yet been able to master the style, the wit, the turn of phrase, the intensity of the simple, working, struggling folk. They sing their songs directly, sincerely. It is in this spirit that this album was prepared. I hope you will love the songs and learn to sing them yourselves."

Loving the songs is something you can take for granted right now. Singing them is just as easy to do, not even looking at the words. These are the very simplest kind of folk melodies, ineffably old and reduced through generations to the bare requirements of a single melody.

Miss Rubin, because of her training exclusively in this field, fails not to sound faintly like a woman's club speaker illustrating her point by singing it. It does not detract from the music. Her delivery is exceptionally clear and presumably authentic, and of all the selections, and Eastern European love song called "Papir Iz Doch Vayz" will break your

charm and humor, but with felicity. To write intimately, but without effusion; earnestly, but without feverishness; feelingly without mawkishness is a worthy achievement. Mrs. Kohut has done this, and done it gracefully and well.

### FOE OF CULTURAL PLURALISM GUILTY OF CARELESS THINKING, SAYS RABBI

Editor, National Jewish Post:

In the issue of January 30, 1950, there appeared a letter by Z'ev Kronish which attempted to refute your statement that cultural pluralism is the foundation upon which an American Jewish community must be built. He argues that because Jews in America have no Jewish culture they are not a culture group, because they are not of one religious view they are not a religious group, because they do not ask for it they are not a national group. Why are they called Jews? "Because society has not yet rid itself of its irrationalism."

That epigrammatic conclusion is far from clear, but what is clear is the dangerous implications which flow from it. It means that those who want Jewish life to continue in America must pray and perhaps even strive to keep the American population irrational. It means that every Christian who calls a Jew a Jew doesn't know what he is talking about. He is irrational. It means that when our American society will become rational it will no longer call people Jews. What then, Mr. Kronish, will it call a Synagogue,

a Hebrew school, a Folk-Shule, a Bubatron (Hebrew Puppet show), a Menorah Journal, a National Jewish Post? Will people call these American, Christian, non-Jewish institutions, or what? Obviously, they can only be called Jewish institutions, and the people who participate in them are Jews.

The error the writer makes is that in trying to reduce Judaism or the Jew to a commonly accepted category he reduced him to nothing. The fact is that the Jew is unique. His way of life has been described as religion plus, culture plus, nationality plus. He cannot be fitted into a procrustean bed without either distortion or destruction. He is now and for the first time working out a pattern of living as a Jew—voluntarily, in a democratic state, with spiritual ties to his fellow Jews in the State of Israel and elsewhere.

The irrational element in the picture is not the people suffering from a mental block who watch this effort and say it is not there, or when Christians testify to and sometimes encourage it, they conjure it out of existence.

RABBI M. I. KLIERS  
Highland Park, Ill.

Miss Rubin's first album, recorded in 1945 by the Asch Recording Co., may by this time be unavailable but information concerning it can probably be obtained from Moses Asch at 117 West 46th St., New York.

MADELEINE Grey, the fine French soprano, is presented in "Trois Chants Hebraïques," three Hebrew chants by Maurice Ravel—Kaddish, Mejerki and L'Enigme Eternelle—by Vox Records on its Polydor label. Although the labels themselves do not state, it would appear that Mme. Grey is singing in both French and Hebrew.

The three-record album, which contains four "Chanson Made-casses," also by Ravel, set to flute, piano and cello accompaniment with the composer directing, is an import from France. It is a collector's item because of its rarity, Ravel's participation, and the quality of the music.

Unfortunately the Vox people have gone into LP production and no longer stock the release. Nor are any more being imported, according to their belief. Nevertheless, a few albums are certain to be available somewhere. A record store specializing in out-of-the-way issues will surely be able to locate one for you. If not, write the Gramophone Shop or the Liberty Music Shops in New York. J.G.

### Not ADA, But Zionists To Blame Says Cahnman

Editor, National Jewish Post:

In the issue of April 14, the POST published some remarks which I made concerning the Israel resolution at the recent convention of Americans for Democratic Action under the headline "ADA Liberals Show No Interest In Zionism or Israel."

I wish to say that this headline does not adequately describe the intention of my statement and the underlying facts. The fact is not so much that ADA showed no interest in Israel or Zionism but rather that U. S. Zionists show little interest in ADA.

There is an observable tendency among many Zionists to remain within the shell of the Zionist Organization and merely to protest after the event when something goes wrong. If a number of them are members of ADA, they are certainly very careful to keep their thoughts to themselves. Consequently, my remarks were aiming in the first place at those of our fellow-Jews, some of them in positions of prestige, who do not avail themselves of the opportunities which the institutions of a free country offer.

The leaders of a democratic organization such as ADA should not be blamed when they do not press for a resolution which has not been urged on them rather forcefully by members and their delegates.

WERNER J. CAHNMAN  
New York.

### Connotation Wrong

(Continued from preceding Page) his name enshrined in our hearts with gratitude will live long in the hearts of our children and theirs as one who gave of his life in abundance so that they might have an abundant life here in America."

I. EDWARD TONKOW  
Dallas, Tex.

AT LAST!

## SHOSHANA DAMARI

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## Even Jewish Yacht Owners Discriminated Against!

## Rabbi's Firm Action Wins Right Of Jews To Use Swank Anchorage

FORT LAUDERDALE, Fla.—A courageous social campaign by a Fort Lauderdale Rabbi against discrimination of Jewish yacht owners at the super-swank Bahia-Mar yacht center paid off this week.

Dr. Marius Ranson, Rabbi of Temple Emanu-El and Anti-Defamation League Chairman, revealed to The Post that Jewish owned yachts are for the first time being berthed at Bahia-Mar.

According to Rabbi Ranson, the yacht basin is the biggest single municipally-owned dock in the world and is "beyond doubt the finest." It has a 500 slip yacht anchorage costing \$2,500,000, and 28 store shopping district, complete with everything from a beauty parlor to a medical center, and even its own contract post office.

Dr. Ranson received the first complaint against the city-owned basin from a captain of a Jewish owned yacht from Woonsocket, R.I. The yacht tied up at an assigned berth at Bahia-Mar, November 13, 1949. After being in dock one hour, the captain was asked to come up to the main office. Mr. Herschner, the manager, stated:

"Let's lay our cards on the table. Is your owner Jewish?" When the Captain answered in the affirmative, Herschner replied: "I am sorry, you can't tie up here."

According to Dr. Ranson, other complaints against discrimination followed. A wealthy winter resident of Ft. Lauderdale filed application for membership in Bahia-Mar Yacht Club at the same time as his partner. His partner was accepted. He was refused. The partner had written Presbyterian under church affiliation while he had written Temple Beth El.

A Baltimore builder clinched the evidence of discrimination. While yachting in Daytona Beach, the builder had been invited by the harbor master of Ft. Lauderdale to bring his yacht to Bahia-Mar saying that there was plenty of space available. After docking, the builder was given a run around and finally told that no space was available, although the harbor master had told him only a few days previously that 124 slips were available.

"This was just the evidence we needed," Dr. Ran-

son said. "With the help of the Florida Director of the ADL, a meeting was scheduled with the City Manager. We also rallied the support of the Ministerial Association and the American Legion.

"At the conference, the Baltimore yachtsman told his story to the City Manager. We also let it be known that firm action would be taken if the city failed to eliminate the discriminatory policy," said Dr. Ranson.

The Rabbi pointed out that the City Manager was most receptive and "agreed fully with us on the basis of the democratic principle involved." He advised the yacht owner to keep his yacht at the basin as a test case.

"Since that time," said Rabbi Ranson, "we have been advised that five yachts of Jewish ownership are docked at the basin. We hope that the discrimination is satisfactorily eliminated by means of social action, education and exposure. If not, we shall not hesitate to take legal action."

## The Sports Whirl

## ONLY ONE JEWISH RIDER ACTIVE IN U.S. 6-DAY RACING

By HAROLD U. RIBALOW

ONCE upon a time, in what some commentators have called the Era of Wonderful Nonsense, the 6-day bike race used to be quite the thing. The event would fill up Madison Square Garden night after night and the teams, generally paired according to nationality, had fervid followings. There was a time when the bike race was a big thing. Today it is not so well off. It slumped badly, as wrestling once did. The grunt-and-groan racket has come back so that it is now a tremendous industry. The bike race, possibly on the heels of the roller derby, is nudging its way forward again.

Harry Sperber, a one-time interpreter at the Nuremberg trials and a former European and American sports writer, has made something of a success of the bike race and at the most recent affair, held in New York from the end of February to the first week in March, the 6-day bike race attracted large crowds and, what is equally important, received a lot of free newspaper space both in the news and in the feature columns.

I asked Harry whether there are any Jews in the game, besides himself and this is part of his answer:

"The only Jew in the game now is Piet Shur, whose full name is Verschuren. He is the road champion of Holland. The first two days on our track, he wasn't any good, and I thought I got stuck. Then he came to life. He explained that this was his first 6-day bike race, he was in a strange country eating strange food, the track scared him, since tracks in Europe have larger turns than the hairpin curves we have. He showed a constantly improving form." Sperber added that "during the nightly flag parades—each rider gets a little flag of his country and lets it flutter in the winds as he tears around the track—I gave Shur an Israeli flag instead of the Dutch flag. You should have heard the applause. It rocked the house."

HARRY'S VERSION of Shur's showing is that the Jewish boy made a wonderful showing. On the third day of the race Shur's partner took a bad spill. He continued, but Shur had to do most of the work for the two of them. A few days later Shur's partner was forced to quit. Shur then teamed up with George Shipman and new duo came in seventh in a race among 14 of the top teams in the world. Harry said that if he uses Shur in future races, he'll supply me with the fellow's war record. Shur has been credited with saving hundreds of Dutch Jews from the Nazis.

ERNE TRIPP of Chicago, Ill., is the first reader to offer his list of the outstanding Jewish athletes of the first half-century. Because he came in first, we are printing his list. The stars come in this order: Hank Greenberg, Sid Luckman, Benny Leonard and Nat Holman. In an additional list he includes many well-known names and such lesser lights as Buckets Goldenberg, George Woolf, the jockey, and Max Zaslowsky. Ernie wants to know if Johnnie Weismuller and Mauri Rose are Jewish. We know that Tarzan Weismuller is not; We understand that Rose is.

How about sending us your list?

IN AN AVON 25-cent reprint book (only this one is an original), on The Big Fights, which contains reports on great fights as written by INS sports writers, the tale of the first Barney Ross-Jimmy McLarnin bout is interesting in that the judges disagreed

## Money Donated For Cup Play

TEL AVIV—A team of three Israel tennis players will leave soon for Warsaw to oppose a Polish team in the second round of the European Zone of the Davis Cup tennis competition.

For a long while it seemed that Israel would have to forego the Davis Cup play since the \$1,400 expense for the jaunt to Warsaw was not available. Public subscriptions from business men and other interested persons, raised the needed sum.

Israel's representatives at Warsaw will be Arich Weiss, 22—the nation's singles champion; Jacob Buniman, 19—a driver for the American Embassy in Tel Aviv, and Yehuda Finkelkraut, 36. Weiss and Finkelkraut have played before in international tournaments.

## SAYS ZIONISTS NOT FACING PROBLEMS OF U. S. JEWRY

GRAND RAPIDS, Mich.—A charge that Zionists today refuse "to grapple with the complex problems of our adjustment to the American scene, preferring to gain vicarious satisfaction from what takes place in Israel," was made by Rabbi Harry Essrig this week in his Temple Emanuel bulletin.

"It is no wonder that many American Jews feel themselves to be orphaned," the forthright Reform rabbi declared. "Many of us want to hang on to the Zionist movement because otherwise there would be nothing in our lives to replace it."

Pointing out that the "Zionist organizations are dwindling in numbers and in strength," Rabbi Essrig ascribed this situation to a refusal of "so many of our people in this country (to) understand the implications of the new turning point in the history of world Jewry."

"Some of us," Rabbi Essrig said, "want to play the role of politician in the international arena, forgetting that Israel is producing statesmen of her own who have won the right to speak in her name before the council of nations."

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## Some In Jewish District

## CHICAGO SCHOOL UNIT NAMED TO STUDY SCHOOL DISORDERS

National Jewish Post

CHICAGO—Disorders at or near Chicago schools, including those in Albany Park, a heavily Jewish district, will be studied by a committee named last week by Superintendent of Schools Herold C. Hunt.

A program of race relations which may become city wide is the objective of the committee of 12 teachers and school administrators, which is expected to spend at least a year on the program.

## Orthodox Synagogues Reject Women Voting

LONDON—Two Orthodox synagogues turned down resolutions to give women members the right to vote in congregational affairs, it was reported last week.

The vote against a "Votes for Women" resolution at the Hampstead Garden Suburb Synagogue was 34 to 15.

A similar motion at the Hendon Synagogue was beaten 24 to 14.

## MAYBE CITY WIDE

The program will be applied to the school system first, with the hope that it may be expanded to affect the whole city eventually.

Supt. Hunt is chairman of the committee, which has already held its first meeting.

He said the committee will work with churches and community organizations as well as schools. It will study among other problems, the disorders in school areas, several of which have plagued police and school officials in recent years.

## HATE TOUCHES SEEN

Some of these outbreaks, usually touched off by the concentration of hundreds of children at inter-school games, have had anti-Semitic overtones at Albany Park school areas, officials said.

Hunt said, however, that he hoped the committee's work would tend toward constructive intercultural work rather than toward "trouble-shooting" in school disorders.

services are found guilty of endangering the state.

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## Famous Painting Of Hebrew U. Inauguration Returns Home

JERUSALEM—One of the most famous Jewish historical paintings, a 15-foot canvass depicting accurate portraits of some 200 notables as they attended the opening of Hebrew University 25 years ago, has ended a quarter of a century wandering back at the place where it was conceived.

An air flight from Paris brought the celebrated documentary painting back to the Hebrew University in time for the celebration of the school's twenty-fifth anniversary, but behind this last flight is a story of wandering and narrow escapes equalled by few immigrants.

As told to The Jewish Chronicle of London, Pilchowski's true painting took part in a modern Jewish odyssey that included burials in the ground and in damp cellars for years, but it escaped the worse fate which overtook many other Pilchowski can-

vases—and millions of Jews—that of being burnt by the Germans. Its trials were related by the artists' son, A. T. Pilley.

Pilchowski was present at the inauguration of the Hebrew University and made spot sketches of the ceremony, and then returned to London and spent three years on finishing the picture. The majority of the celebrities portrayed in it, among them Lord Balfour, Dr. Weizmann, Nahum Sokolow, Field-Marshal Lord Allenby, Bialik, and Dr. J. H. Hertz came to the studio for sittings.

As an essentially Jewish picture, the Opening of the Hebrew University became an inveterate wanderer, accompanying the artist on all his travels to Zionist Congresses and to many lands in the Old and New Worlds, until his death in 1933. When his widow moved to France a few years later, the picture went

with her. Its miraculous escapes from the Germans make a tale by themselves.

After being "misaid" in a musty cellar, the painting was found two years ago and transferred to a more suitable storage place; but fearing that it might have deteriorated beyond restoration, Mr. Pilley did not venture to unroll the canvas until a fortnight ago with the aid of a renowned expert of the Louvre Museum. It was found to be intact, the oils remaining uncracked, the colours as dazzling as ever.

Mr. Pilley and his brother, A. V. Pilley, have sold the picture to the Friends of the Hebrew University for a nominal sum of \$15,000, which they are handing back to the University as a donation to be spent on art education.

## Brooklyn Halts Kosher Meat Price Rise

### Annual Pre-Passover Rise Avoided; Fish Prices Soar

National Jewish Post

BROOKLYN—Success in keeping down the prices of kosher meat just prior to Passover was reported to the Brooklyn Jewish Community Council by its Internal Jewish Affairs Committee.

The Committee quoted Commissioner Anthony Masciarelli, of the Department of Markets, to the effect that for the first time in 15 years kosher meat prices did not rise preceding the holiday.

Fish Up From 70 Cents to \$1.35

Isidore Present, president of the Brooklyn Kosher Butchers' Association, reported that lack of any consumer interest was responsible for the steep rise in the price of fish, which rose from 70 cents to \$1.35 per pound on March 29 and 30 of this year.

Arthur J. Rosenbaum, executive director of the Community Council, quoted from a letter from Commissioner Masciarelli in which the Community Council, the Butchers' Association and the American Federation of Retail Kosher Butchers were given credit for maintaining prices at a desirable level.

Mr. Present described five meetings held with the Internal Affairs committee and three meetings with the Brooklyn kosher butchers prior to Passover. He criticized the chaotic conditions in Manhattan and charged that some kosher butchers there buy kosher meat from the West more cheaply, but the meat is "trefah" by the time it reaches New York. He urged the settling up of a licensing system.

In actuality the price of kosher meat before Passover was lower in some instances than in weeks previous. An item by item comparison of prices on March 2 and 30 was made.

In 1949, a steep rise in kosher meat prices just prior to Passover was recorded.

## Ask The Post

This column will be a miscellany of items made up mostly of requests for information from readers. Letters should be addressed to "Ask The Post," NATIONAL JEWISH POST, to any of our three offices, Indianapolis, St. Louis, or Louisville.

Gentlemen:

Please send me information concerning a Jewish award for synagogue work in boy scouting.

Edward Grossman  
2815 Oakwood St.  
Erie, Pa.

The award is known as the Ner Tamid award and is made to Jewish Boy Scouts for fulfillment of specified duties in connection with the synagogue. Already a good many Jewish scouts in certain parts of the country have won this citation. A similar award is made for corresponding church work by non-Jewish scouts.

Will Rabbi Bernard Lander, who is the Jewish representative in the national scout movement, please contact Mr. Grossman with more detailed information?

Gentlemen:

I would like to buy some prints or sketches suitable for framing, on Biblical or modern Palestine themes, to be used in a home. Could you please give me some

### Unusual Opportunity

For the right man or woman. Must be under 50, well educated, good appearance with proven sales ability. Capable of earning up to \$5,000 a year. Represent the UNIVERSAL JEWISH ENCYCLOPEDIA. Liberal Commissions. Great demand. No competition. Leads furnished.

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### Mountain Jews Also Yearn for Israel

JERUSALEM — About 25,000

Jews living in the Atlas Mountains in Morocco hope to emigrate to Israel, Elishu Dobkin, member of the Jewish Agency, reported on his return from North Africa. The Jewish community in that area is steeped in Jewish traditions and speaks Hebrew, he said. Under a new Agency project, the majority of the 100,000 Jews in Morocco and Algiers will be trained for agricultural life in Israel in the next five years.

### Hebrew U. Enrollment To Double; Faces Deficit

JERUSALEM—A 1949 deficit of about \$1,800,000 faces the Hebrew University, which is expected to double its enrollment in the next two years, reaching the 3,000 mark. Dr. Selig Brodetzky president said on his installation as president. The institution celebrated its twenty-fifth anniversary recently.

Even when the University returns to the Mount Scopus campus it will have to use additional buildings in Jerusalem because of its continual growth.

### Pre-Fab Village For Israel Lost

ISTANBUL—A Norwegian ship enroute to Israel with a complete children's village of pre-fabricated homes, caught fire and sang off the coast near here last week.

The village was the gift of Norwegian and American Labor groups and was to have been a memorial to the 28 Jewish children of North Africa killed in a plane crash near Oslo last November.

The village was insured and will be replaced. There were no casualties among the crew.

### L. A. RELIGIOUS ZIONISTS SET TO BOYCOTT LOCAL JNF OFFICE

National Jewish Post

LOS ANGELES—A dispute over lack of kashrut at banquets may result in action by the religious Zionist movement to by-pass the local Council of Jewish National Fund and the sending of funds collected this year directly to the New York office of the JNF, it was learned this week.

### Job-Seeker Lists Nazi Past In Ad

NEW YORK—A former Nazi SS officer has listed as one of his qualifications for a job in an ad in a Buenos Aires paper his role as a Hitler follower, it was charged this week.

The World Jewish Congress made public a communication to the Argentine Government indicating alarm at a public opinion in which such past behavior is considered an employment asset by a job-seeker.

The WJCongress in a letter to Dr. Jeronimo Remorina, Argentine Ambassador at Washington, asked that the ad be brought to the attention of his Government. It appeared in the Buenos Aires HERALD for April 14 and read: "Employment of confidence in Argentina or other country wanted. German, Ex-officer of SS. G.A.F. this office."

Building work planned in Israel during 1950 will total 16,000,000 square feet.

Some 30,000 tourists are expected to visit Israel this year, compared with 22,000 last year.

The following advertisements arrived too late for publication in the regular "position wanted—position open" section.

### RABBI WANTED

Conservative congregation of 150 members desires to engage a Rabbi as spiritual leader and teacher. Write Ben Waisman, 2514 Erie Street, Racine, Wis.

### TEACHER WANTED

For progressive school of Conservative Synagogue in Michigan. Capable of accepting partial responsibility for school administration. Considerable opportunity for self-expression. Preferably able to chant at least Friday evening service. If wife can handle beginners' classes, will consider both. State age, education, experience, and references. Write Dept. AL, Box 1633, Indianapolis, Ind.

### POSITION WANTED

in liberal congregation as spiritual leader for the coming season by graduate of both Hebrew and secular American colleges with academic degrees. Write Dept. J. L., Box 1633, Indianapolis, Ind.

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